THE WORLD'S HOPE

The whole creation was subjected to vanity in hope, and shall be delivered.—Rom. viii. 19–21

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THE GOD OF SALVATION.

In Psalm lxviii. 20 we read: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Just before this the Psalmist says: "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." This is a prophecy of the resurrection of Christ and its grand results. Two important truths are here mentioned: (1) that our God is the God of salvation; (2) that all who come out of death are his. (See 1. Cor. xv. 22, 23.) Here we see that God's purpose through Christ is to save mankind. To say that all the issues from death belong to the God of salvation, and that he will destroy them, would be a contradiction. In such a case he would be the God of destruction. The blessed truth (the good tidings) is emphasized here, by the statement of the truth that the benefits of the victory and exaltation of Christ are "for the rebellious also." Toward the execution of God's supreme purpose to bless mankind the whole plan has been moving; and we may be sure that those who are raised out of death shall die no more.—Luke xx. 36.

How many of us can truly say that "Our God is the God of salvation?" We know that the larger gospel is gaining foothold, but even now prominent ministers are teaching that only those elected before the world began will be saved, and that the masses of mankind will be raised out of death, and be eternally damned. Is not their God a God of damnation? We may be glad that he is better than they think.

This personal idea is good—"*Our* God." The whole gospel plan shows that we have a personal right to call Him ours. And we are His—his by creation and redemption, through Christ. It is not a case of mere ownership, but rather relationship, which is mutual. We are his, and he is ours. In this sense we belong to each other. We are his

offspring (Acts xvii. 28, 29), and he is our Father. He claims us, and gives us the right to claim him as ours—the God of our life and salvation. He says: "To you, O man, I call; my voice is to the sons of men." Jesus said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear [or having heard] shall live."

It is not ours to make people realize that they are sinners, and need a Saviour. That is the Spir. it's work, though he may use human instruments. All we can do is to speak the words of the Lord, and pray that the Spirit may enable people to realize their need, and his all-sufficiency;—that by faith in God's unlimited love and his gift of eternal life through Christ, they may be led to repentance and loving obedience. To all who have a sense of their need, Christ is the all-sufficient supply:—the balm for every wound, the cordial for every fear. God has made him unto us wisdom, righteousness, sanctification and redemption, so that we can glory in him, and not in ourselves. 1. Cor. i. 30, 31.

Have you heard his voice? Have you learned that you are by nature and practice a sinner, and need a forgiving and cleansing Saviour? We do not mean the common, vague and indefinite idea that "Of course, we are *all* sinners;" but has the conscience been quickened to realize that we are lost (not will be lost by and by) and need a personal and present Saviour? Like the sheep that was lost, and knew not the way home! Like the silver that was lost, and could not restore itself to its proper place! If any do realize their need, we know that the Spirit has given that conviction; and he will doubtless enable them to know that the remedy in Christ is equal to their need, and give them peace in believing. "He is our peace," our rest, our joy and strength. It is a blessed truth that our victorious Lord "led captivity captive, and received gifts for men —yea, for the rebellious also." How this truth shines in Paul's statement that "God was in Christ reconciling the *world* to himself, not imputing their trespassing unto them."

God is the Fountain, and Christ the Channel. God does things for us through Christ. The Old Testament prophecies of God's coming and work are fulfilled by the Lord Jesus. "The Lord God will come, * * His reward is with him, and his work before him. He shall feed his flock like a Shepherd."—See Isa. xi. 10, 11 and John x. He is our God—the manifestation of God to us in the flesh. He did not come to reconcile God to us but to reveal God's infinite and unchangeable love. He took our nature, that he might bear our sins to the death, and reconcile the world to God. "Behold the Lamb of God who beareth away the sin of the world." In harmony with all this, he does not say, "Go to God for peace, rest and salvation," but "Come unto *me;* Believe in *me;* and keep *my* commandments." "Whosoever believeth in *me* hath everlasting life." "If ye love *me* ye will keep my commandments." People are still liable to think they must work to get salvation, and like one of old, ask: "What must I *do* to be saved?" But Paul, knowing the finished reconciling work of Christ, answered: "Believe in the Lord Jesus Christ, and thou shalt be saved." Jesus said: "He that believeth and is baptized shall be saved."—Mark xvi. 16.

Baptism a Symbol.

WHAT the ordinance of baptism means is salvation. Let us make neither too much nor too little of forms. In regard to baptism, the outward act is a symbol of the spiritual change, and should be a pledge of dying to sin and living to righteousness.—Rom. vi.

Some ask: "What is the use of being baptized in water, if the heart is right?" But is it not an evidence that the heart *is* right when one is willing to obey the Lord even in outward forms? Love and gratitude—conditions of the heart—show themselves in action. Jesus said: "If ye love me, ye will keep my commandments." It is very important that we obey the Lord—none the less so because eternal life is the gift of God, and we cannot earn it by obedience. Cheerful obedience is an evidence of the new life, as well as an expression of gratitude and love.

If we intelligently follow the Lord in baptism, we symbolize our faith in him as the One who died for us and rose again, and are brought into fellowship with him, and can take hold of his love and favor, and say: "The Lord is mine, and I am his. He has given himself for and to me, and I yield myself to him." To him belong the issues from death; and this is symbolized in the rising to the new life in the ceremony. Being his, we should cheerfully do all he requires. The intelligent Christian does not obey the Lord as if he were under the law, nor in order to obtain salvation, but because he *has* been saved by grace. He works to show his appreciation of the life that God has given him—working out what He has created in him.—Phil. ii. 12, 13.

The apostle shows the relation of salvation and works very clearly in Eph. ii. 8–10: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It is ours to commit ourselves to the Lord's service, not as slaves seeking freedom, but as loving sons and daughters.

Universal Deliverance.

WE have seen that the issues from death belong to the God of salvation. This does not merely mean those who believe in Christ in the present life. They come forth as the firstfruits. But the Lord's plan includes the redemption of all, even those who "through fear of death were all their life time subject to bondage."—Heb. ii. 15.

And as the delivered are his, he keeps them. All are to be made alive in Christ—every man in his own order.—1. Cor. xv. 22, 23. They are not only redeemed from death, but, as the prophet says, "from the *power* of death." On that side of the grave (sheol or hades) men die no more. Death is to be swallowed up in victory.—Isa. xxv. 8.

It would not be a complete victory if part of the race for whom he gave himself a ransom were to be always left in death; and it would be a poor victory if after they were made alive, they should return to the death state.

We know that some believe and teach that the Lord will make all alive and thus destroy what they call the Adamic death, and that then another death of the same kind will sweep away a "multitude as the sand of the sea" into eternal death. This because they were not reconciled to God, but loved sin, and were still rebels. Would that be a victory for the God of salvation? It seems like a terrible failure on the part of him whose mission is to reconcile all unto himself. —2. Cor. v. 19; Col. i. 20. Such a result would not be the destruction of death at all, but its eternal perpetuation. Yet some talk about this hopeless destruction of the many as a part of God's loving plan. They call the first death an enemy, but say the second death is a friend, because it executes righteous judgment. But is not this true of the "Adamic death?" Then why call it an enemy?

The death that came by sin *is* an enemy; and it is the only death that kills man. The second death is not the death of man, but of death itself. The second death is caused by destroying death and hell—man's low state—in the lake of fire. —Rev. xx. 14. The second death is the destruction of the first death and all that it involves, and therefore results in better conditions for man. Only thus can death be swallowed up of victory.

The Lord by the prophet says: "I will ransom them from the *power* of the grave; I will redeem them from death. O death, I will be thy plagues; O grave [the death state], I will be thy destruction."—Hosea xiii. 14. When men are delivered from the *power* of death, they cannot again be brought under its control.

Connect with this what the risen Jesus says: "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. i. 18. The key is the symbol of power. The risen One has it. He conquered the enemy. He abolished death, in his own person, and brought life and immortality to light. He has gone through and opened the way for the race. We have seen before that he took the *power* of death on purpose to deliver even those who all their lifetime were subject to bondage.—Heb. ii. 14, 15. This is a good promise of the deliverance of mankind. Paul applies it to the whole creation.—Rom. viii. 19–21. Here is good reason for the greatest hope and joy. Our God is the God of salvation, and all the issues from death are his.

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NOTES ON SUNDAY-SCHOOL LESSONS.

Omri and Ahab Lead Israel into Greater Sin. 1. Kings xvi. 23-33.

(Lesson for Jan. 22.)

GOLDEN TEXT.—"Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. xiv. 34.

INTRODUCTION:—To understand this history we must study the parallel accounts of the two kingdoms—since the separation, known as Israel and Judah. Rehoboam, Abijah, Asa and Jehoshaphat are on Judah's line, and Jeroboam, Nadab, Baasha, Elah, Zimri, Tibni, Omri and Ahab were kings of Israel. Rehoboam reigned seventeen years, Abijah three, Asa forty-one, and Jehoshaphat twenty-five. Asa's reign was cotemporary with all the kings of Israel from Nadab to Ahab. The parallelism of the two lines is seen in 1. Kings xv. 25 to xvi. 33. The career of Israel was downward under evil kings, culminating in the marriage of Ahab to Jezebel, daughter of the king of the Zidonians, and the introduction of Phenician idolatry. While Judah, under four kings of one dynasty, was increasing in strength and influence, Israel was distracted with civil wars, which resulted in the incoming of three dynasties, and the accession of eight kings, five of whom reigned but a very short time.

During the reign of Jeroboam, the idolatry in Israel caused many to move into the kingdom of Judah. The short reign and tragic death of Nadab, Jeroboam's son, fulfilled the prophecy of Ahijah about his father's sins and his own. Baasha, a common soldier, killed him and all his kindred, so that the house of Jeroboam was extinct; and Baasha reigned twenty-four years; but he was no better than his predecessors. The young prophet Jehu foretold the destruction of his household. His son Elah reigned only two years, and was killed in a drunken revel, by Zimri, one of his generals. He reigned only seven days, and took his own life by burning the palace over his head; for the army chose Omri to be king. But the people wanted Tibni to rule, and for four years there was a strife between the two aspirants to the throne. But the army conquered, and Tibni's death gave Omri full sway.

This lesson shows how evil grows in men and nations; that right-doing and wrong doing are rewarded in this life (no other life being mentioned); that idolatry leads people down, however good they are naturally; that the worship of the true God tends to elevate people, however bad they may be naturally.

I. OMRI'S BAD CAREER.—Vs. 23–28. In the thirty-first year of Asa's reign, Omri began to reign, and he reigned over Israel twelve years. This time seems to include the four years of strife between him and Tibni. Ahab began to reign eight years afterward. It was probably the first six of the twelve years that he reigned in Tirzah, which Jeroboam made his capital when he moved from Shechem. In the Song of Solomon (vi. 4) it is called beautiful. It was probably some military reason that made Omri move to Samaria, which he bought of Shemer for two talents of silver—about $3,400. There he built a city, and named it for the man who had owned it. Samaria is the Greek form of the name, and the Hebrew is Shomeron—which signifies "Watch Tower." It was a place of fertility, beauty and strength. It was the capital as long as the kingdom of Israel lasted.

Omri was strong and intense. He did more wickedly than all his predecessors; and made Israel to sin, and come under the ban of the God of Israel because of their vanities. No doubt "the statutes of Omri," (Micah vi. 16) were strong measures on the wrong side, and designed to confirm them in idolatry and immorality. Omri was famous, and his acts were put on record. But, like all others, he had to

die. He was buried in Samaria, and Ahab his son reigned in his stead.

II. AHAB STILL WORSE.—Vs. 29–33. He, succeeding his father Omri, reigned over Israel in Samaria twenty-two years. He was worse than any of the kings before him. It was wicked to do as Jeroboam had done, but he regarded that as a small affair; and through his unlawful marriage with Jezebel, the daughter of a heathen king, he became thoroughly identified with idolatry.

He was largely under the control of his wife. Her name means chaste; but it is said she inherited her father's wickedness, ferocity and idolatrous superstition. With such a father and such a wife, it is not surprising that Ahab served Baal, and built him an altar in the house of Baal in Samaria, and made a "grove,"—literally the image of Ashteroth, the goddess of the Zidonians—a pillar of licentious form and abominable significance, associated with the most indecent rites.

The name of Jezebel is used in Revelation ii. 20, and seems to represent that wicked "Woman," (church power) which has been associated with and controlled the "Beast" of that symbolic book. She is said to be "drunken with the blood of the saints, and of the martyrs of Jesus."—Rev. xvii. With this view the two—Ahab and his wife—may well represent the union of Church and State in what is known as "the dark ages" of church history.

Idol worship—shutting out the true God—tends to evil life. Paul says: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness." Eph. iv. 18, 19. Sin has an inevitable downward tendency, and Christ alone can save.

Jehoshaphat's Good Reign in Judah.—2. Chron. xvii. 1-6, 9-13.

(Lesson for Jan. 29.)

GOLDEN TEXT.—"Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."—Matt. vi. 33.

INTRODUCTION.—We have had a lesson about Asa's good reign. Jehoshaphat, his son, was his successor on the throne of Judah. His name means "Jehovah is Judge." He began to reign over Judah in the fourth year of the reign of Ahab, king of Israel, the husband of Jezebel. He was thirty-five when he began to reign, and reigned twenty-five years. He was faithful for a time.

I. JEHOSHAPHAT'S FAITHFULNESS REWARDED.—Vs. 1-6. Jehoshaphat strengthened himself against Israel. This was necessary, as the kings of Israel were always threatening him. He placed forces in all the fenced cities, the garrisons, and the cities of Ephraim, which Asa had taken. His method of preserving peace, was to prepare for defense. He had adequate military protection.

The Lord was with Jehoshaphat, because he walked in the first ways of his father (and of) David. He sought not unto Baalim. He was radically opposed to idols in general, in distinction from the true God. With a definite purpose, he sought the Lord God of his father, and walked in the way of His commandments, and not after the doings of Israel—such as the calf worship of Egypt, and intermarriage with the heathen. Therefore, as a reward of his faithfulness to the right, the Lord stablished his kingdom—gave him divine favor and protection. And he also stood in favor with the people; all Judah brought him presents, and he had riches and honor in large measure. And his heart was lifted up (greatly encouraged) in the ways of the Lord. And he did away with the "high places" and "groves" in Judah. These were

the things that tempted people into idolatry.

II. THE PEOPLE TAUGHT GOD'S LAW.—Vs. 9–13. He made a decided campaign to have the people instructed in the law. He sent five princes, two priests, and nine Levites (mentioned in verses 7, 8) to do this work. They had the book of the law with them, and made a circuit of the cities of Judah. And one of the results was that the fear of the Lord came upon the surrounding nations, so that they made no war upon Judah or their king. And even the Philistines (a pronounced heathen people) brought Jehoshaphat presents—a voluntary offering, evidently for the purpose of securing his favor. And the Arabians—a roving tribe—brought great flocks of rams and he-goats—a very acceptable offering. (See the prominence of the number seven in this freewill offering.)

Jehoshaphat became great by the united favor of God and man; and he built palaces and places for storing supplies in Judah, and there was much business in all the cities of Judah. And the brave men of war were in Jerusalem. No king since Solomon equalled Jehoshaphat in his revenues, his fortifications and his troops.

Jehoshaphat's right-doing and prosperity illustrate the words of our "Golden Text."

For all his good conditions, when he was at the hight of his glory he made a great mistake—in marrying his son Jehoram to Athaliah, the daughter of Ahab and Jezebel and forming an alliance with these wicked rulers of Israel. The law makes no one perfect. Read chapters xvii. to xx. and get the whole story. In the nineteenth chapter we see that the misalliances with Ahab brought much evil on the nation. He was sharply reproved by a prophet; but it is worthy of note that he was not utterly condemned. He was given credit for the good that was in him, and the good work he had done.

Elijah the Prophet Appears in Israel. 1. Kings xvii. 1-16.

(Lesson for Feb. 5.)

GOLDEN TEXT.—"They that seek the Lord shall not want any good thing."—Psalm xxxiv. 10.

INTRODUCTION.—We have seen something of the downward career of both Israel and Judah, on account of idolatry. From their separation to Ahab's reign was nearly seventy years. About this time Elijah appeared. Ahab may have ruled about ten years when Elijah came to him. Religiously, all was dark in Israel. Jezebel tried to displace the Hebrew religion by Paganism, and Ahab yielded to her wish. There were many ceremonies, the grossest immorality, and persecution. The prophet had to hide from her wrath. This foreshadowed what has been done under the control of Church and State—the Church being called Jezebel.—Rev. ii. 20.

I. ELIJAH'S MESSAGE TO AHAB.—Ver. 1. This is the first mention of Elijah. His name means "Jehovah is God." He "was of the sojourners of Gilead."—R. V. He was indignant at Ahab's lawlessness, and his message was one of wrath; in the name of the Lord, he foretold a distressing drouth. According to Deut. xxviii. the famine was the punishment due to his sins. The drouth lasted three years and six months.—Luke iv. 25; Jas. v. 17.

In addition to its historical value, this appears to be a foregleam of the 1260 years of spiritual drouth and famine—the result of the reign of the persecuting "woman."—Rev. xvii. (See "Elijah and Elisha," in DAY DAWN.)

II. ELIJAH AND THE RAVENS.—Vs. 2–6. It appears that Elijah's message made a storm of wrath; and the Lord directed Elijah to flee eastward, and hide himself by the brook Cherith. He was to drink of the brook, and the ravens were commanded to feed him. He obeyed the Lord, and the promise was fulfilled.

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EDITOR'S APPOINTMENTS

Detroit, Mich., Jan. 15. All the Detroit friends are invited to the Odd Fellows' Temple, 129-131 Bethune Ave., Corner Brush St., Men's Parlor, First Floor, at 3:00 p. m.

Almont, Mich. Jan. 22.

Buchanan, Mich., January 29, 10:30 a. m. and 7.00 p. m.

Chicago, Ill., Jan. 30, at Masonic Temple, Room 912, (9th. floor). Door open at 7:30 p. m.

Union Church on Town line, about three miles south-east of Peck, Friday, February 3, at 7:30 p. m.

Peck, Mich., Feb. 4, at 7:30 p. m. and on Feb. 5, at 10:00 a. m.

Yale, Mich., Feb. 5, at 3:00 and 7:00 p.m.

Those in the several localities seeing this please tell others.—EDITOR.

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Some of the critics think it should read "Arabs," instead of "ravens." They want to eliminate the supernatural. But why should not God use the ravens as well as the Arabs? In either case they no doubt brought food in a very natural way. But the extraordinary is never impossible with God.

Looking at this as an allegory, Elijah's experience at that time was a foregleam of the experience of the true church fleeing to the wilderness, and being provided for away from the persecuting power.—Rev. xii. 6, 14. We may also take this as a reminder that the Lord always cares for his people.

III. ELIJAH AND THE WIDOW.—Vs. 7-16. After a time the drouth dried the brook, and the Lord directed Elijah to go to a widow of Zidon to be sustained. Ahab had searched far and near for Elijah (xviii. 10), and now he was safe in the territory of Jezebel's father. They would not think of looking for him there.

Elijah went to Zarephath, and found the widow at the gate gathering sticks. He asked for a drink of water, and as she went to bring it, he asked her to bring him also a morsel of bread. It seems that she recognized him as a prophet of God; and she made oath in the name of *his* God that she had not a cake, but only a handful of meal in the barrel, and a little oil in the cruse; and that she was gathering sticks to prepare that little for herself and her son that they might eat it and die. The famine prevailed there, and she was in the severest strait.

Yet, in the face of her extremity, the prophet said: "Fear not; make me a little cake first, and after that for thyself and thy son." He also promised her in the name of the God of Israel, that the meal and the oil should not fail until the end of the drouth. This might appear cool and selfish on Elijah's part; but it was rather a test of the woman's faith. She believed and obeyed, and the promise was fulfilled.

With what little things God does great things! This circumstance has comforted many of God's poor, in their great straits. The lesson to be learned is that it is always safe to trust and obey the Lord. He was able, supernaturally, to care for both Elijah and the widow that helped him; and he is able to supply all our need, and sustain our work, as long as he needs us here.

After the drouth was over, there came an abundance of rain. This seems to foreshadow the wonderful increase of knowledge since the end of the eighteenth century, where the persecutor's power was broken, and the time of the end began.—Dan. xii. 4.

HELL NOT ENDLESS.

SOME people claim that there is an endless hell; but I think we should let the word of God settle that question. I once heard a Baptist minister say there was no hell, but he did not explain or give any reason why he thought so. Perhaps he knew by reading the Bible that there was no proof of an endless hell.

I would emphatically say that there is a hell. Yes there are three of them spoken of in the Bible—Hades, Gehenna and Tartarus. Hades (Greek) means a state of death, or the unseen world, and corresponds with sheol of the Old Testament; and we find hell translated from Hades, in ten different places in the New Testament. Hell is translated from Sheol (Hebrew) 31 times, and grave is also translated from Sheol 31 times in the Old Testament.

It is never spoken of as an endless condition in the Bible, nor even as an everlasting (agelasting) condition. The word endless is found in the Bible only in one place.—Heb. vii. 16. Here Paul refers to the endless life of Christ; so

it is easy to prove endless life hereafter; but it is not so easy to prove that there is an endless hell. Hades is the hell that our Saviour was in when he was in the sepulchre; for David speaketh concerning him: "He foresaw the Lord always before his face; for he is on my right hand, that I should not be moved. He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption."—Acts ii. 25-31.

In this case it was not an endless condition. And our Saviour said to John when he was on the Isle of Patmos: "I am he that liveth, and was dead, and behold, I am alive forevermore, and have the keys of hell and of death.—Rev. i. 18. And again, John saw death and hell (hades) deliver up the dead, and they were judged according to their works. As no one is judged in hell, we see it is not an endless condition. Death and hell were cast into the lake of fire. Rev. xx. 13, 14.

Gehenna is found eleven times in the New Testament, and it was a fire that was kept burning southwest of Jerusalem, in the Valley of Hinnom. During the Jewish age it is not called hell in the Old Testament, but is called Tophet in nine places. The children of Judah did evil in the sight of the Lord, and built the high places of Tophet, which is in the Valley of the son of Hinnom, to burn their sons and daughters, which he commanded them not to do.—Jer. vii. 30, 31. This place is called Gehenna in Greek, and hell is translated from it in the New Testament in eleven places. So we have proof that the Gehenna hell is not endless. It was a literal fire and evidently it went out at the end of the Jewish Age, or about the time Jerusalem was destroyed by the Roman army. So it was not endless. Wherever hell fire is mentioned in the New Testament it alludes to the Gehenna hell.

The Lake of fire, in the book of Revelation is never called hell fire; but it is called the second death, which is a symbol of destruction to whatever is cast into it. For instance, the beast and the false prophet that were cast in the lake of fire, were some corrupt powers, such as the beast that the woman rode, (Rev. xvii. 7), which is evidently the same ten horned beast Daniel saw, (Dan. vii. 7-23) which he says is the fourth kingdom on earth, which is believed to have been Rome, and the ten horns are ten parts of that kingdom which the woman, or Church, ruled over during the dark ages. After the Roman empire fell to pieces, we have evidence in history that the popes of the Roman Catholic Church ruled over the kings of Europe. The ten horns are ten kings which had one mind and gave their power to the beastly power that ruled over them.—Rev. xvii. 12-14. And these shall make war with the Lamb, but he shall overcome them; for they in time shall hate the woman, or Church power, and make her desolate.—Vs. 16, 17.

It is well known that these powers of Europe, or the remnants of Rome, are withdrawing their power from the Church, by separating the State from the Church, and are making her desolate and naked, and she is being consumed by the fire of God's wrath. It is not likely that a beastly power would be cast into a literal fire; yet it is evident that all evil organizations and kingdoms will be destroyed by the fire of his wrath.

Tartarus (hell) is found only in one place in the Bible (2. Pet. ii. 4), in regard to the angels that sinned and were cast down to hell, and delivered into chains of darkness to be reserved unto judgment. These are evidently the same angels that Paul says the saints will judge, (1. Cor. vi. 2-4), when they judge the world. No one is judged in hell. Death and hell shall deliver up the dead, and they shall be judged according to their works, as we have seen; and judgment shall be unto victory. Paul says if we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned (or judged) with the world.—1. Cor. xi. 31, 32. Judgment begins at the house of God; and if it begins at us, what shall the end be of them that obey not the gospel of God.—1. Pet. iv. 17.

It is very evident that our Saviour comes to judge the world at his second coming; and during the day of judgment, or the millennial age, he will judge both the quick and the dead. And, as the Psalmist says, "All the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him." "All they that go down to the dust shall bow before him; none can keep alive his own soul." "A seed shall serve him, and it shall be accounted to the Lord for a generation." This gives us a grand view of the larger hope for mankind, and also of God's motive for judging the world.

JAMES WOLFE.

Snedekerville, Pa.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar, 11," "June 11," "Sep. 11," or "Dec. 11," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 11*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 10," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

☞ WE will send DAY DAWN, THE GOLDEN LINK, and MOSES AND CHRIST, in paper cover, to one, or several addresses, for 90c till Feb. 1st.

☞ WILL those who want the bound volume of the HOPE for 1910 please let us know as soon as possible, that we may know how many to have bound? Price, postage paid, $1.15.—EDITOR.

EXTRACTS FROM LETTERS.

Like to Spread Goodnews.

DEAR BRO. PATON:—I have delayed writing for several causes, but hope I am in time not to have my subscription dropped, as I would not like to do without the HOPE. I was glad to see it again, and now send the dollar for another year. Would have liked to send it to some new subscribers, for I like to spread the glad tidings which the HOPE brings, but I do not see my way clear at present.

During the last eight months I buried my last two brothers, both younger than I. I am glad to say they both died trusting in the Lord, though they did not see the final salvation of all. One died eight months ago, and the other December 13. I am enabled to say, Blessed be the name of the Lord for his goodness and mercy.

Sister Holcroft has also buried her eldest brother (I was away and did not know till I came back) and we can sympathize with each other.

I hope this will find you and your family in good health, and that you may long be spared to preach the good tidings of great joy.—Mrs. M. A. Spence, Chester, Pa.

A Wonderful Revelation.

DEAR BRO. PATON:—I have received the HOPE all right since being here in Australia; and it is with great pleasure that I inclose a money order to renew my subscription. To our Heavenly Father be all the praise and glory for so great a favor. I do thank Him through our Lord Jesus for giving us, through you, such insight into these things that feed and stimulate our better nature to higher and holy living;—that give us strength, patience and grace to endure the hardest trial we may have.

THE WORLD'S HOPE has been foremost in leading me to seek and follow after knowledge, in both the Old and

New Testaments, that has brought to me, with you all, that grandest and brightest hope of our future inheritance with the saints in light. Naturally so in heaven, but here and now it brings to us such a wave of holy joy to know that what we have is only the foretaste of the glory that Paul speaks of in writing to the church, which is to be revealed in us.

Glory to God, by Jesus Christ our Lord, in whom we have life, and are to have it more abundantly. In Colossians iii. 1–4, we find our safest store. In 2. Peter we find the condition, with ever so much more that we can select for proof, and of the sweetest pleasure to our spiritual nature. What rapture of power and sweetness is found in Ephesians iii. What a wonderful revelation!

It is my earnest wish that God will bless the HOPE people with sweetest interest.—Yours in Christ, and hoping to see Him soon, George Waterson, Sydney, N. S. W., Australia.

Wonderful Fulfillment.

DEAR BROTHER IN THE LARGER HOPE:—You will please find enclosed one dollar to pay for THE WORLD'S HOPE another year. I do enjoy reading the truths it contains and to learn of the wonderul fulfillment of the prophecies concerning the Jews. It seems as though we could soon walk by sight as well as by faith.—Yours in love of the truth, D. K., Springville, N. Y.

Holiday Greeting.

DEAR BRO. PATON:—I write you a line to wish you and your family a merry Christmas and a happy and prosperous new year. And we sincerely hope that you may be spared to continue the blessed work of proclaiming "The good tidings of great joy which shall be unto all people." Send us the Bound Volume for 1910, and fill the following order for books.—Your brother, B. H. Pelton, Comstock Park, Mich.

Proved by the Word.

DEAR MR. PATON:—Enclosed you will find one dollar for which I wish you to continue sending me THE WORLD'S HOPE. I enjoy the little paper very much, and would feel lost without it.

I find, feel and believe you are writing the truth. I have searched in the Bible where you have referred to, and find your words to be true. I hope you will live long, so that you can give us more light on the truth.

Hoping this letter will reach you all right, I remain, truly yours, W. H. J., Chester, Pa.

Always Provided For.

DEAR BRO. PATON:—I know you think me dilatory about renewing my subscription; but I have been hindered by my family all being down with the measles, and I was their only dependence to wait on them. (I am thankful that they came through all right.)

Inclosed find one dollar for the HOPE, which I have taken for eighteen years, and I can truthfully say it is the best religious periodical I ever read; and I expect to take it as long as I live, (if it is published), and I am able to pay for it. And I believe the Lord will make me able. I believe

"There is a heart, there is a hand,
I feel, but cannot see;
I've always been provided for,
And always will be."

A happy New Year to you, your family, and all the HOPE family.—Yours in Christ, Mrs. J. D. B., Smithland, Texas.

Gives Strength and Courage.

BRO. PATON:—I enclose a dollar to renew my subscription for the HOPE. I enjoy reading it. I would feel at a loss without it. It gives me strength and courage to fight the works of Satan.

I think the "Question Box" in the HOPE is a great help to new readers. I think the poor in spirit are those who see that they are nothing without God

—nothing but worms of the dust.—Your sister, Mrs. M. J. S., Esbon, Texas.

Hear the Angels Sing.

DEAR BRO. PATON:—I want the HOPE continued, and will send my subscription in January. The truths published in the HOPE are a large part of my life; then what would become of me if I should let my subscription lapse? I must have it.

I was alone most of the day yesterday, but I thought I never enjoyed a Christmas so much. I thought I could almost hear the angels sing as they did at the birth of Jesus.—Your brother, B. W. Keith, Lima, N. Y.

Value of Tribulation.

DEAR BRO. PATON:—Please find inclosed two dollars, one to renew my subscription, and the other for yourself.

I am still unable to go around much, on account of my leg. You will remember I was in the hospital about a year ago. I suffer much yet. Some do not understand why we should suffer as we do. Why does the Lord permit it? We answer: We do not expect any special favor in this life. We are under his care in the school of experience, learning the lesson of life, that we may know the exceeding sinfulness of sin, that we may be developed and fashioned and finally be transformed into the image of God's dear Son. We ourselves also, who have the firstfruits of the Spirit, groan within ourselves, waiting for our change—the deliverance of our body—the body of Christ, which is the Church.

Let us as Christians glorify God in our tribulations, so that we may develop into strong character. And if we suffer, let us endure it with joy, knowing that "If we suffer with him, we shall also reign with him." As the apostle says: "Tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Spirit which is given to us."—Rom. v. 3–5. (See also 2. Cor. iv. 16–18.)

May God bless you and yours, and make you a blessing to others, that your joy may be great in the Lord. The HOPE is very good. Its pages reveal wonderfully the great and deep things of God.—Yours in the Master's service, J. W. J., Pueblo, Col.

Long for the Glad Day.

DEAR BRO. PATON:—I send in this a dollar for the HOPE for 1911. I am trusting and believing that not only the first day, but every day of the year will be a happy one, for you and all who love the Lord. And my heart longs for the glad day when "the groaning creation [every creature] shall be delivered from the bondage" of sin and death, and be glad and rejoice in "the glorious liberty of the sons of God."—Yours in the Blessed Hope, L. K., Akron, O.

A Greater Faith.

BRO. PATON:—Enclosed you will find Two Dollars. Please use the money to pay for my HOPE for 1911, and to pay for some dear soul who loves to read the HOPE, but is not able to pay for it. I was a little fearful one time that I would not be able to get the money to pay for mine this year, but I stepped out on greater faith, and felt that somehow God would honor my trust in his promises; and surely I was not disappointed. Christmas time brought me many things to rejoice over, and for which to praise God for his wonderful care for me, and all who make him their trust. May the Lord bless your every effort that is put forth for the good of others and His glory this year, is the prayer of my heart for you and all the workers in His vineyard.—Yours in Christ, L. M. D., Milo, Me.

The Parallel Comings.

DEAR BRO. PATON:—May grace, peace and truth from God our Father be daily given to yourself and all the members of the one body. The HOPE of Dec. 15th is received. I am compelled to say that I am pleased with the article on "The Parallel Comings." To my mind it is the only view that explains and harmonizes the Scriptures on that subject. May God evermore bless us and give us more light on these sacred themes.—T. V. C., Poughkeepsie, N. Y.

HEARING AND LIVING.

OUR Lord Jesus said: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [judgment]; but is passed from death unto life."—John v. 24.

These words imply that the object of the judgment by Christ Jesus is to bring men from death unto life; that the judgment process is the raising process; and therefore those who have passed from death unto life, shall not be judged with the world. They also show that hearing the word of the Son, and therefore believing the Father who sent him and was in him, is necessarily connected with the judgment process and its result. This agrees with our Lord's words: "My word shall judge you;" and "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

It appears evident that no one can really *hear* (understand) the words of the Son without believing the Father. "He that hath received his testimony hath set to his seal that God is true."—John iii. 33. See also 1. John v. 9–14. Anything short of understanding is a very superficial hearing. All who really hear, live. Such hearing and such living are inseparable; and may it not be truly said that only the living can hear?

Some people use the above-quoted words of Jesus as if they were against what we call the larger hope. But all must admit that our Lord does not *say* that any will always remain in the state of unbelief and death. Some think he *implies* this because he states the necessary, the vital connection between hearing, believing and life. But their connection is equally vital and necessary whether few, many or all are to be finally saved. No one can ever have eternal life apart from hearing and believing the truth; but our Lord, as if anticipating that some would put a limit upon his success, in the next verse shows that the work, already begun, would go on until *all* the dead should hear and live: "The hour is coming, and now is, when the dead *shall hear* the voice of the Son of God, and they that hear *shall live.*" All shall hear, and, having heard, shall live. It cannot be proved that "the dead" ever means less than *all* the dead.

Some, thinking the *life* in this passage must be limited to a few, make a distinction between "hear" and "hear." They teach that all shall *hear*, but only some shall *obey*, and live. But it is the same Greek word, *akona*, in both places. It would neither weaken nor strengthen the idea of universal salvation to read the passage: "The hour is coming, and now is, when the dead shall *obey* the Son of God, and they that *obey* shall live." If the second "hear" means "obey," so does the first. To *hear* the voice of the Son, which is the word of the Father, is to have it so enter into the heart that it is quickened, and the divine process of judgment is started, which mortifies the evil and develops the good, so that the judgment shall be unto victory.—Matt. xii. 20.

We have seen that the object is to bring people out of death into life: "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment [unto life and victory], because he is the Son of man."—Vs. 26, 27. No one should be surprised that the judgment work of Christ, which was begun with the *living* (men in the flesh) in his day, is to continue on and finally include the *dead*—all who have died, as the following verses show: For to this end Christ died and lived again that he might be Lord and Judge of both the living and the dead.—Rom. xiv. 9; 2. Tim. iv. 1. And however severe the judgment may be, and whatever the first apparent result may be, we are assured that it shall be unto victory.

☞I find that our cloth bound copies of MOSES AND CHRIST are all gone. It will be necessary to have a new supply printed and bound, which means considerable expense. If any wish to help in this, they can do so by ordering copies in advance. To all who do so, the price will be 35 cents, or 3 for $1.—ED.

The revised ATONEMENT has a new section on "The Burnt Offering," and a chapter on the "Object of the Judgment." Size, 96 pages. Price, single copy, ten cents; six copies, fifty cents.

QUESTION BOX.

Questions and short answers are solicited. Take notice that the questions are renumbered since the new year began.—EDITOR.

Question 2.—What is the second death taught in Scripture?—J. M. Dysart.

Answer.—Death is the condition or power that kills men, and hades is the condition or power that keeps them dead. The second death removes or destroys death and hades by the lake of fire, and thus sets at liberty all those who are held captive by the power of death and hades.—B. H. Pelton.

Answer.—"To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. The first death is death into sin, or the development of the body of sin, which came by the first Adam. The second death is the death of the body of sin, which is the work of the Second Adam. Man is the creation of God. Sin is the work of the devil. See 1. John iii. 8:—"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil," and not destroy man, as many believe he will do.—J. W. Jones.

Question 3.—Can an imperfect being keep a perfect law?—or can an impure fountain send forth pure water?—J. H. P.

Answer.—Decidedly, No. But an imperfect being can be made perfect, perhaps through striving to keep perfect laws. And an impure fountain can be cleansed. If not, what foundation would we have for our belief in universal restoration?—Ermina Stray.

Answer.—No. It is impossible.—J. W. Jones.

Answer.—No. "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. * * A good man out of the good

treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."—Luke vi. 43-45.

"Doth a fountain send forth at the same place sweet water and bitter? Can the figtree, my brethren, bear olive-berries? either a vine figs? So can no fountain both yield salt water and fresh."—Jas. iii. 11, 12. And yet James says: "With the tongue bless we God, even the Father; and therewith curse we men, who are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing."—Vs. 9, 10.

The thought here suggested appears to be that blessing proceeds from the spiritual man, while cursing comes from the natural man. "So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 25. "Out of the abundance of the heart the mouth speaketh."—B. H. Pelton.

Question 5.—"Blessed is he that waiteth and cometh to the 1335 days."—Dan. xii. 12. What part, if any, have we in this?—Mrs. F. L. Faust.

Answer.—It seems clear, according to the "Historic" view of prophecy, that the 1260 days (years) ended in 1798, when the "time of the end" began, and that the 1335 days (years) reach to 1873, when the day of the Lord and the harvest began. We are not waiting for the harvest to begin, but it is blessed to be in the light of it.—See "Times and Seasons," in DAY DAWN. There is a "Futurist" view that locates all these numbers in the future, to be fulfilled in ordinary time. In that case, we have no part in it, as it is said not to be for the church, but for Israel. Then the time of the end has not begun; but the great increase of knowledge since 1798 seems to show that the "Historic" view is right.—J. H. P.

Question 6.—What is meant by Rev. xiv. 12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus?"—Chas. H. Gilbert.

Question 7.—What is meant by, "Blessed are they who are persecuted for righteousness' sake?"—Matt. v. 10. In what does the persecution consist?—B. H. Pelton.

Question 8.—What is meant by the tree of life in Rev. xxii. 2?—Harb Lee.

Question 9.—What authority have we for observing the Holy Communion?—Ermina Stray.

Question 10.—What is the soul of man?—M. J. Simpson.

Question 11.—What is meant by seeking the kingdom of God and his righteousness?—Matt. vi. 33.—Mrs. A. Dew.

Question 12.—What is the fountain to be opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness?—Zech. xiii. 1.—Mrs. A. Dew.

Question 13.—What life did Jesus lay down?—S. Trowbridge.

Question 14.—How are we to understand Mark iii. 29 and 1. John v. 16, in view of the answers on the second death?—J. W. Jones.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

ANY one who will pay one dollar in advance on his own subscription for the HOPE may send as many *new subscriptions* as can be secured, at the rate of *two for one dollar*. This reduced rate does not apply to renewals and in case of such reduction, the price must accompany the order. Here is a good opportunity for agents or missionaries. Let all do what they can.

WILL all who want the HOPE continued to their address, please let me hear from them at once? This means all paying subscribers and free readers whose term of subscription has ended, or will end with the next quarter.